as the ideal investment for Christians one in which the lender shares risks with the borrower, and demands only " a fair share of the profits, according to the degree in which GocTTKas blessed him by whom the money is used/' His teaching with regard to prices is not less conservative. " To wish to buy cheap and to sell dear is common (as Augustine observes), but it is a common vice." Men must not sell above the maximum fixed by public authority, though they may sell below it since it is fixed to protect the buyer ; when there is nc legal maximum, they must follow the market price and " the judgment of prudent and good men." Thej must not take advantage of the necessities oj^indiyidua buyers, must not overpraise jtheir wares,"must not sel them dearer merely because^tEey have cost them mucl to get.*[1] Puritan utterances on the subject of enclosinj were equally trenchant/[4]

Nor was such teaching merely the pious pedantr of the pulpit. It found some echo in contrite spirits it left some imprint on the conduct of congregations If D'Ewes was the unresisting victim of a more tha ordinarily aggressive conscience, he was also a ma of the world who played a not inconspicuous pai in public affairs ; and D'Ewes not only ascribed tt fire which destroyed his father's house to the judgmei of Heaven on ill-gotten gains, but expressly

prescribe
in his will that^ in order to avoid the taint of tl
accursed thing, provision should be made for h
daughters, not by investing his capital at a fixed—ai
therefore usurious—rate of interest, but by the purcha^v,
either of lancT or of annuities." The *classis* which
met at Dedham in the eighties of the sixteenth century
was concerned partly with questions of ceremony, of
church government, of the right use of Sunday, and
with the weighty problems whether boys of sixteen
might wear their hats in church, and by what marks
one might detect a witch. But it discussed also what
provision could be made to check vagrancy; advised